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stance out of which Hegel took so much pains to dig philosophy, and issues in the statement: "The Absolute is not personal, nor is it moral, nor is it beautiful or true." This discussion seems to Professor Seth to prove afresh that the attempt metaphysically, scientifically, or literally to determine the Absolute as such is necessarily barren. "There are regions of speculation where agnosticism is the only healthy attitude. Such a region I hope to be that of the Absolute as such," but "no shadow of doubt need fall on the truth of our experience as a true revelation of the Absolute for us."

If Professor Seth were not so saturated with the spirit of Sir William, he might have said that an "Absolute as such" was something that no one need ever trouble himself about, and it would have been a welcome addition to his criticism if he had made some attempt at relating the practical and emotional sides of experience, on whose symbolic truth he would fall back, with the intellectual processes which surely must count for something in a true theory of evolution. It is profoundly true that, as he says, "without the assumption of the infinite value and significance of human life, argument about God is simply waste of time," but if he had started with an analysis and criticism of this assumption, I can but think he would have reached a much more satisfying and positive result.

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BASES OF RELIGIOUS BELIEF, HISTORIC AND IDEAL. An Outline of Religious Study. By CHARLES MELLEN TYLER, A.M., D.D., Professor of the History and Philosophy of Religion and of Christian Ethics, Cornell University. New York and London: G. P. Putnam's Sons. Pp. x+273. Cloth, \$1.50.

THIS work is, as the title indicates, divided into two parts. In the first of these, which is named "Historic Basis of Religion," four chapters discuss various problems connected with the investigation of the origin and essence of religion. Thus our author begins by classifying under two heads—historical and philosophical—the various definitions of religion which have been offered by such men as Réville, Pfeiderer, Max Müller, and Edward Caird. The second, which is the weakest chapter of the book, aims at discussing the prehistoric and historic data, and their bearing upon the study of religion. The third chapter concentrates attention upon the intellectual and moral condition of man at the beginning of history, and especially upon the

question whether "a moral catastrophe" occurred then. Professor Tyler appears inclined to uphold the idea that the doctrine of the fall "may be successfully defended as a precosmic event" (p. 33). The fourth chapter reviews the well-known theories regarding the origin of religion. Our author in a very interesting way sets forth his own theory, in which those others blend and become stages in a prolonged process. He calls it the "psychological genesis" of religion. "Naturism" is the first stage, when primitive man, looking around upon all external activities, attributes to them such a causality as he himself possesses. Here is found the worship of great nature powers. The next stage is animism, which is marked by "the discovery of soul as distinct from body" (p. 80). The third stage is found in polytheism and henotheism. In Israel we find monotheism attained only after a prolonged discipline; that race "possess and cherish a greater receptivity of the divine influence which is active in all history." But it is also "the race called of God to be the ethical and religious teachers of humanity" (p. 105). Is it not precarious to make the history of the final religion depend upon a racial receptivity, if that religion is to become universal?

The second part carries us away into another world, to look at the "Ideal Bases of Religious Belief." There are here five chapters and a "Conclusion." The first, on the "Metaphysical Grounds of Religious Belief," is the ablest in the book. The author's argument employs the conception of personality which has been worked so much in recent years and whose significance has not yet been exhausted. He boldly accepts the fact that we pass from nature and through nature to the reality of One who is, like ourselves, possessed of will, of reason, of personality. The last point is taken up more fully in the following chapter, on the "Ethical Grounds." The reality and significance of man's ethical progress are here insisted upon, and the naturalistic explanations of man's sense of obligation and his correlative sense of freedom are dealt with in a vigorous fashion. The following chapter finds in our sense of beauty another fact which reveals our native alliance with the divine. And the last chapter seeks to establish the fact that the goal of all religion is reached in the possession of a real love of God.

The subjects with which the book is concerned are undoubtedly of vital importance and possess a great fascination at present. Unfortunately our author's style is the reverse of clear and impressive, and many good points lose their effectiveness through cumbrous phraseology.

A number of sentences have been marked as "cloudy," such as those on pp. 6, lines 4-10, and 24, lines 5-11, 14-16. Others have seemed to be examples of broken construction or confusing arrangement of clauses. On p. 32, last line, the pronoun "he" has a very distant and obscure antecedent. On p. 37, "The older Scripture of the Bible abounds," sounds very curious. On p. 84 we read: "Among certain peoples the three manifestations not only, but the monotheistic conception of religion as well, are found to be contemporary impulses." On p. 99: "The few coincidences between Hebrew and Sanscrit, no more than those existing between English and Chinese, prove community of religion." On p. 70: "Because in later stages of society religion and morality have been sundered, that they have this common root is denied." The style which indulges in these and similar constructions can hardly lend itself to clear exposition of abstruse problems. Many interesting citations of opinion from the writings of other thinkers are given, but in many instances the reader is provoked to find the exact references, which one expects to find in a work of this kind, either withheld or incompletely given. Some serious misprints occur; *e. g.*: "Häeckel" (pp. 8, 136) for Haeckel; "Hoffding" (p. 41) for Höffding (pp. 16, 268); "Thiele" (pp. 3, 272) stands presumably for "Tiele;" *Studies in Religion* (p. 149) for Martineau's *A Study of Religion*; and others of the same kinds.

The book is well conceived and well planned. No more important subjects in the general theory of religion can be discussed than those with which our author is here concerned. At the close of each chapter the reader finds numerous notes, which consist chiefly of well-chosen illustrative extracts from a large variety of writers. The positions defended by the author, while not all accordant with a severe orthodoxy, are those toward which there is a general movement of approval among the leaders of the highest religious thinking. It is a good thing to have them thus surveyed and expounded.

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PRACTICAL IDEALISM. By WILLIAM DEWITT HYDE. New York: The Macmillan Co., 1897. Pp. xi + 335, 12mo. Cloth, \$1.50.

THE appearance of such a book as this suggests that one of the greatest of modern philosophical movements has entered upon its final